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Maulvi Muhammad Yar Arif
who after four years' very successful work as Assistant Imam of the London Mosque recently arrived at Qadian.

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MAULVI JALAL-UD-DIN SHAMS
who is shortly proceeding to England to take M. Arif's place.

The
Review of Religions

Vol. XXXIV NOVEMBER, 1935 No. 11

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بسم اللہ الرحمن الرحیم

نحمدہ ونصلی علی رسولہ الکریم

AHMADIYYA COMMUNITY AND THE BRITISH NATION

[In a stirring sermon on Friday, July 25, 1935, at Qadian, while referring to the murderous attack that was recently made by one Haneefa on Sahibzada Mirza Sharif Ahmad, Hazrat Amir-ul-Momineen, Head of the Ahmadiyya Community dealt with the subject whether a change has come or is ever likely to come over the Ahmadiyya attitude towards the British people in view of the many palpable injustices which some of the British officials of the Punjab Government have done to the Ahmadiyya Community. We give below the English rendering of that part of Hazrat Amir-ul-Momineen's address in which he dealt with this topic of abiding and enthralling interest.—*Ed.*]

Let me in passing reply to one British official who when told that I had praised the British people in one of my sermons said that this praise left him cold as in a future sermon I would condemn some of the Government officials as traitors. Let him and those of his way of thinking remain under no misapprehension that to praise the British Government and the British people and to say that some of the Punjab officials are disloyal to the Government are not incompatible terms. Both these things can exist together. To praise a nation does not mean that the conduct of its each and

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every member is above reproach. We believe that the Holy Prophet's Companions were the best people that ever lived on this earth. But when we say this we do not mean that all of them were of exemplary character and there were no weak persons among them. The Holy Quran even stigmatized some of them as hypocrites. The verdict of the Quran about some of them does not conflict with our view that the Muslims who had their spiritual training from the Holy Prophet were the best specimens of humanity that ever walked on this earth. Similarly, when I praise the British people and at the same time say that some of the Government officials are traitors, I do not, at all, contradict myself. It is my considered opinion that the Ahmadiyya Community stands on a very high spiritual plane but at the same time I have repeatedly said in my addresses and public speeches that there are also hypocrites among them. When I express both these views in the same breath I do not think that I indulge in self-contradiction, and if I express an analogous view about the British people where does self-contradiction come in ?

I think the gentleman who has vainly tried to belittle my appreciation of the British people by his misplaced remarks perhaps, has not had the opportunity, amidst his multifarious duties, to read the history of his own people. If he had only regularly read the daily newspapers he must have known that barely a year ago a Major in the British army who tried to sell a State-secret to a chemical firm was got found out and punished and about two years back a Lieutenant in His Majesty's forces, in his infatuation for a German girl and hoping to get a certain amount of money, committed a similar offence and is now serving his sentence in the jail. The said official seems also to be quite unaware of the fact that the Government had set up a Secret Service Department during the last Great War. I have read some parts of its report in which are recorded the cases of dozens and scores of British officers who were awarded

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deterrent punishments for selling State-secrets to the enemies. And if the said official cannot get enough time to read books of this sort, then let him approach another very able and noble-minded British official who lives at a distance of only two miles from him at Simla. I do not disclose the identity of this gentleman but the said official knows him and if he happens to pay a visit to him, the latter will tell him that during the War some British officers had acted treacherously towards their nation and country. When in time of war some individuals could turn traitors to their king and country, why cannot some persons prove disloyal to the cause they are expected to serve, in time of peace? Recently a German writer has published a book in which he writes that the ship which was carrying Lord Kitchener to Russia and whose sinking in the North Sea had thrown the whole British nation into deep grief was sunk as the result of information supplied to the German Navy by two British officers. Where is that nation which is wholly free from this disreputable class of traitors and deserters? But those nations in which persons of such low moral character are few and far between do not lose their title to greatness and goodness but those among whom traitors abound fall an easy victim to speedy decay and decline.

So when I say that the British are a good people and at the same time I declare some of its officials to be traitors to their King and Empire, I clearly mean that the number of such traitors is exceedingly small. It is my considered view and if by expressing it I cause pain to any one, I am sorry I cannot help it. I adhere to this view and I have found no reason to alter it. I know that some officials of the Government do not like this frank expression of my opinion but I also know that some others believe it to be quite true and therefore like it. A distinguished example of the latter class of officials is Sir Evelen Howell, late Foreign Secretary of the Government of India. Maulvi Abdur Rahim Dard, now our Missionary in London, once went to see him in connection with the Kashmir

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agitation. In the course of the conversation Maulvi Dard made some disparaging remarks about some officials of the Kashmir Police. Upon this Sir Evelen said to him, "Why do you try to exculpate British India Police. I know that the character of some officials of our own Police is not above reproach." So those officials who are always on the look-out to effect reform and improvement wherever they can, do not take ill the expression of such unpalatable views because they know that there are black sheep among British officials also and they should be made to reform themselves.

In fact, the power and prestige of a nation does not decrease by making those who are traitors to the interests of their Government reform themselves. It is by concealing and supporting such people that it forfeits the affection and respect of its subjects. Just as some British officials do not like it when I say that some of them are traitors to the cause which they profess to serve, similarly some of my own followers and the members of some other Indian communities do not like it when I admire the British people. But in spite of what others may say and think I will stick to my opinion. I have always remembered a famous saying of the Negus, King of Abyssinia, the same country which Italy now wishes to attack and annex. When some of the Companions of the Holy Prophet (Peace and the blessings of God be upon him) being no longer able to suffer the unspeakable barbarities that were perpetrated on them by the Meccans fled to Abyssinia, the Quresh sent two of their Chiefs with presents and gifts to the Negus requesting the extradition of the Muslims who had taken refuge in his country. When these Chiefs were presented to the King and explained to him their mission, he sent for the Muslims and after hearing both the sides he refused to accede to the request of the Meccan Chiefs. The Meccan Ambassadors, then, as a last resort suborned the nobles and they all added the weight of their prestige and influence to their entreaties and

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pressed upon the Negus the desirability of extraditin the Muslim refugees. In order to excite the wrath of the King against the Muslims, they told him that the Muslims defamed and abused Jesus Christ, just as our enemies nowadays accuse us of abusing him. Upon this the Negus felt constrained to again send for the Muslims and hear what they had to say in refutation of the grave charge of which they were accused. In answer to the King's query one of the Muslim leaders read out a passage from the Holy Quran in which the position and status of Jesus is described. Hearing those verses of the Holy Quran the Negus was greatly moved and he took up a straw from the ground and in an excited and confident tone said, "By God there is not as much difference in the status of Jesus in my eyes and that described by the Quran as this small straw in my hand." Hearing these altogether unexpected words from the mouth of a Christian King his courtiers became very much infuriated and warned him that by bringing down Jesus from the exalted pedestal of the only Son of God to the low status of a human being and a Prophet of God he had gone out of the pale of Christianity and consequently had exposed himself to grave risks. This threat of his courtiers instead of intimidating the Negus heartened him and in a tone born of an invincible faith he exclaimed, "You warn me of the risks I am running by calling Jesus a son of man and only a Prophet of God. What do I care for what you say. Don't you forget that when my father died I was merely a child and my guardian and tutor conspired to deprive me of my crown and throne and you all joined him in that conspiracy. I was left alone and helpless. Then God, the Almighty, came to my help and against fearful odds I was successful. Do you think I will prefer you to My Lord and Creater Who helped me when you all deserted me and turned against me. Go and do your worst. I do not care a fig for what you do."

Like that King of Abyssinia I say, when truth is at stake I attach no value to what the Government or their subjects or what even the members of our own

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community might say. I was also left a mere boy. A large majority of the leaders of the Community had become my sworn enemies. God alone then protected and helped me and gave that which nobody has the power to give. What do I care for Kings and Governments and their subjects against my God, my Helper and Guardian?

It is my firm conviction that God has created the British nation to serve a great purpose. He wishes them to become the means and instrument for the establishment, on a firm basis, of peace and good-will in the world. It is just possible the British people may, by their sins and transgressions, deprive themselves of the blessings that God wants to bestow upon them and if they really deserved to be deprived of God's grace, God shall make His will manifest by showing special signs. So the present temporary excitement or the harsh treatment we have received at the hands of a few British officials, cannot make me change my this fixed view. I am not unware of the fact that some British officials call us mischief-makers and liars and I do continue to receive letters from the members of our Community urging me to revise my opinion about the British, but against what I consider to be truth I can give no heed to what the British officials or my own followers might say. I shall continue to express, without any hesitation or fear of contradiction what I believe to be right and correct and I pray to God that He may give me the power to be continuously doing so. This is a fact and I cannot refrain from giving expression to it that taken collectively the British people, from the political point of view, are superior to all other nations and I am also equally convinced that some of the British officials have, in the past, been traitors to their king and country and even now there are British officials in the Punjab Government whose attitude towards us is palpably and demonstrably unjust and cruel. If the Government agreed to set up an independent commission of inquiry, we will disclose the names of such officials and expose their unjust and cruel

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treatment of the Ahmadiyya Community.

I admit that the British people have their failings and frailties but who is there who is wholly and completely immune from all human weaknesses and shortcomings. I love a famous saying of Jesus. The Jews brought before him a woman who was taken in adultery ; their faith in the honesty and impartiality of their own Pharisees having altogether gone. Jesus was at that time standing in an open market-place. They said unto him, "Master, this woman has been taken in adultery, in the very act. What thou sayest then of her." The reply of Jesus having not satisfied them they said " The law of Moses commanded us to stone such." " It is quite true," replied Jesus, " but he that is without sin among you, let him first cast a stone at her." Upon this the Pharisees slunk away one by one and he alone was left behind who had committed no sin—Jesus. (Prophets of God are free from all sins.) So Jesus alone could stone her but instead of condemning her, he placed his hand upon her head and said: "Daughter, go thy way and sin no more." With the exception of those few blessed persons whom God, out of His infinite grace, grants immunity from sins, who can say that he is not liable to commit mistakes and how can we say with surety about the certain act of a certain person that it proceeded from dishonest motives. So long as we are not in possession of a sure and infallible proof, in fact a divine sign, to show that the British as a nation have become corrupt, even the very long and angry letters of my friends cannot make me change my opinion about them. In this respect my mind is like a piece of solid rock. I am used to seeing things with my own eyes and to making my decisions in the light of what I see. I am not easily influenced by other peoples' opinions. There have been in the Indian and Punjab Government officials, and they are still living, who were so just and impartial that it is not possible to condemn the whole British nation in view of their goodness, nobility and fairness.

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When the Truce of Hodebia was about to be signed at Mecca, the Quresh sent as their plenipotentiary a very respectable and well-known Chief. He was older in age than the Holy Prophet. When the terms of the Truce were being discussed and the Holy Prophet and that Chief sat facing each other, he, in a patronising tone touched the Prophet's beard calling him a child. This sight the Holy Prophet's Companions could not bear. Their blood began to boil. One of them stood up and striking the Chief's helmet with the point of his sword told him not to touch the Holy Prophet's blessed beard with his unholy hands. The said Chief was known far and wide for his liberality and generosity and the whole of Mecca was under debt of gratitude to him in one form or another. There was hardly a person in the whole town who himself or whose parents were not obliged to him for some good done to them. The Chief cast a look of recognition on that Muslim and asked him if he had not done him a good turn on a certain occasion. The remark went home to the Muslim who became overwhelmed with shame and could not raise his eyes. In order to show that there was not a single person in the whole congregation who had never received a good from him, he again touched the Holy Prophet's beard in a boastful vein. Again he was sternly told not to touch that holy beard with his profane hands. The Meccan Chief again lifted his eyes proudly but to his discomfiture he found that this time it was Abu Bakr who had taken him to task. Abu Bakr alone of all the Muslims present at that meeting was in no way indebted to the Meccan Chief and therefore the latter was crest-fallen when he found that it was Abu Bakr's sword that had struck his helmet.

Such is the marvellous effect of good done to a person. Even justice done under unfavourable circumstances is tantamount to an act of beneficence and we regard it as a piece of kindness if in the present state of affairs justice is done to us. The following homily contains an apt illustration of our present condition. A person owes to another a sum of money

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of which the latter continually demands payment but the debtor does not pay it. The creditor, then, happens to fall on evil days and on account of extreme indigence starvation stares him in the face. He goes to his debtor and asks for the payment of his debt. The debtor seeing that his creditor is in extreme distress pays back his debt to the last penny. Situated as he is, would not the creditor regard it as an act of kindness on the part of his debtor to have paid back his debt? Like that creditor we are passing through difficult times. We have been denied justice and so now we regard it as an act of beneficence if only we receive bare justice at the hands of the officials. Could we condemn a people who have produced that noble, just and fair-minded person—Mr. Douglas, to whose justice and impartiality the Promised Messiah paid a glowing tribute in his books and whom he called the Pilate of his time? Mr. Douglas has himself stated that when he was the Deputy Commissioner of Gurdaspur he was asked by the then Lieutenant-Governor of the Punjab to give special attention to the case* of the Promised Messiah as he (the Promised Messiah) was a great enemy of Christianity. This request constituted a covert hint to Mr. Douglas that the Promised Messiah should not be allowed to go unpunished. But Mr. Douglas was a man of a different and stronger calibre than what the Lieutenant-Governor had imagined him. He had made up his mind that under no circumstances would he condemn an innocent person. In spite of the fact that the case against the Promised Messiah had been instituted by one who was known as an Englishman (Dr. Martin Clark was, in reality, an Indian Christian but as he was adopted by an Englishman as his son, he came to be known as an Englishman) and that the Head of the Province wanted the Promised Messiah to be punished and in spite of the fact that Mr. Douglas himself was a staunch Christian and on his taking the charge of the district had signified his

*The reference is to the criminal case which Dr. Martin Clark had instituted against the Promised Messiah.

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intention of bringing the Promised Messiah to book as the latter, he thought, was an avowed and pronounced enemy of Christianity and therefore deserved condign punishment, when the actual hearing of the case started and Mr. Douglas saw the Promised Messiah standing before him as a culprit he at once became convinced that he (the Promised Messiah) was innocent and could not possibly be guilty of the heinous crime imputed to him.

Mr. Douglas' Head Clerk who is still alive has stated that when after the hearing of the case at Batala Mr. Douglas came to the railway station he was restless and from the extremely agitated state of his mind it appeared that he would go mad. He was pale and looked haggard. The said Head Clerk states that he suggested to Mr. Douglas to go into the waiting room and take rest there as he looked unwell. "No, I am not unwell," replied Mr. Douglas, "let me walk, I am quite at ease." But states the above gentleman, "I realized that Mr. Douglas was quite upset and I again requested him to go into the waiting room and have a few minutes' rest there which may perhaps calm his spirits." Upon this Mr. Douglas went into the waiting room and hardly had he got himself seated when he said, "A heavy burden weighs upon my mind. I feel I will go mad. The evidence is all against the Mirza Sahib and conclusively establishes his guilt but to whichever side I turn I see his figure standing before me saying 'I am innocent, I am innocent'. I can bear this state of mind no longer. I am afraid I will go mad." "I suggested to him," continues the narrator of this incident, "that he should send for the Superintendent of Police and seek his counsel." The Superintendent of Police was at once sent for. His name was Mr. Le Marchant. He is perhaps dead now but his son is a Lieutenant in the Army. Mr. Douglas explained to him his difficulty. The Superintendent said that he himself was of the opinion that the whole case was a got-up affair and if the prosecution witness who was living in the Mission Compound were to be

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handed over to him, he hoped he would be able to find out the truth. The witness, Abdul Hamid, therefore was placed in the charge of the Superintendent of Police. When the Superintendent of Police peremptorily asked Abdul Hamid to tell him the truth, the colour of his face became changed and he seemed to have been frightened out of his wits. But on being assured that he would not be sent back to the Mission House he fell upon the Superintendent's feet and told him the following story. "I had gone to the Mission House to seek monetary help from the Christian Missionaries there. They got hold of me and said that they would hand me over to the Police as a thief and pickpocket if I did not agree to say that the Mirza Sahib had sent me there to murder Dr. Martin Clerk." At last the case against the Promised Messiah was dismissed and Mr. Douglas told him that it was open to him to sue Dr. Clark for defamation if he should so desire but the Promised Messiah said he would not do so.

This is no ordinary incident. When it is understood that the Head of the Province wanted the Promised Messiah to be punished and that the District Magistrate who was to try the case was himself a biased Christian and that the plaintiff was an English Missionary, a special significance attaches to this case. When, however, the Magistrate became convinced that the respondent was innocent he did not care that the plaintiff was an Englishman, and completely ignored the wish of the Lieutenant-Governor and threw his own bias and prejudices to the winds and honourably acquitted the Promised Messiah. It may be said that this is a solitary example. But a solitary example sometime produces a far-reaching effect. Hagar was only an Egyptian woman who got married to the Prophet Abraham. But this simple marriage has left an indelible imprint on the whole course of Islamic history. The Holy Prophet was once sitting with his Companions when addressing them he said, "One day you will conquer Egypt, but do not forget to deal kindly with

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the Egyptians as Hagar, our great-grandmother, was an Egyptian." See ! what great regard the Holy Prophet had for a girl who was married to one of his ancestors, Abraham, 2,000 years ago. Again the Holy Prophet treated the inhabitants of Taif very kindly because one of his foster-mothers belonged to that town. When the Holy Prophet laid siege to Taif, its inhabitants did not easily give up the town. They fought so bravely and relentlessly that the Muslim force was on the verge of suffering a defeat. When, however, the Muslims were victorious and all the Taifites were taken prisoners, the Holy Prophet waited for full one month for his foster-sister to come and intercede with him on their behalf before he distributed the booty among his soldiers. When at last she came, the Holy Prophet after expressing his regrets that she came too late offered her one of the following two alternatives, *viz.*, either the property that had fallen into the hands of the Muslims could be returned to their owners or the prisoners would be set free. She chose the second alternative and all the prisoners belonging to the tribe of Saqeef were forthwith set at liberty.

As the followers of the Holy Prophet we must follow his example. As long as Mr. Douglas is living, my eyes will remain cast down before the British people. What are these, our present troubles, compared with the honour of the Promised Messiah. Does there live an Ahmadi who would not rather put up with any amount of hardships and privations than that the good name of the Promised Messiah should come under shade. If that is how the Ahmadis feel then the acquittal of the Promised Messiah by Mr. Douglas possesses far greater importance and significance than the troubles and tribulations through which we are at present passing. If the honour of the Promised Messiah had then become tarnished, it would have proved a source of an abiding humiliation and mortification for us. So it is not possible for us to forget the kind deed of that good and noble Englishman on

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account of the injustices to which we are subjected by some of the Englishmen now. Nay, that kind action of Mr. Douglas will remain enshrined in the hearts of those Ahmadis who entertain a true and sincere affection and respect for the Promised Messiah till the end of the world and Mr. Douglas will, in course of time, come to enjoy a greater esteem and respect than will be shown to many great monarchs and kings and the whole British nation will be treated kindly as a return for the justice meted out to the Promised Messiah by that fine specimen of British nobility.

Again there has lived in this very Province, a great Englishman—Sir Michael O'Dwyer. During his tenure of office as the Lieutenant-Governor of the Punjab, a Deputy Commissioner of Gurdaspur once talked to me in an harsh tone. When Sir Michael came to know of this fact he severely took to task the said Deputy Commissioner. The latter was at once transferred and then degraded and was ultimately made to seek premature retirement. Sir Michael often says with justifiable pride that he was the first Englishman of high position who punished an English Official as against an Indian. It is true that I was in the right and the said Deputy Commissioner altogether in the wrong but then even before Sir Michael O'Dwyer glaring and palpable injustices were also done by Englishmen to highly-placed Indians but the considerations of prestige never allowed the higher authorities to make amends for them.

Again, there have ruled in this very province good and high-minded men like Sir Geoffrey deMontmorency. These distinguished and respected Englishmen even to-day have sympathy with us. And I can never forget Sir Thomson, late Chief Commissioner of Delhi. I do not remember to have ever sent him a message asking him to do a certain thing for me and he did not do it, even if he had no direct or immediate concern with it as it actually

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happened on several occasions. Our own district has had its good officials who were all kind and just. I remember Mr. Watson who was sometime ago incharge of this district. He was on so friendly terms with us that when I was in England in the summer of 1924, though he lived far away from London yet he specially came to see me. And so was Mr. Ogilvie. All who have come in contact with this English gentleman know that he was a very just and bold administrator. He was afterwards transferred to the Punjab Secretariat. He was working as Home Secretary of the Punjab Government when the slaughter-house at Qadian was razed to the ground and the question of posting a punitive police came up for consideration before the Government. Chaudhri (now Sir) Zafrullah Khan went to see and ask him that Qadian being our religious headquarters should be excluded from the list of villages on which the fine was to be imposed. He agreed to exempt the Ahmadis of Qadian from the fine but on his attention being drawn to the fact that the honour of Qadian as a religious centre demanded that even the Sikhs and Hindus of Qadian should also be exempted from the fine, he consented and said that it was the duty of the Government to respect and honour the sacred places of different communities. During the agitation that was started by the *Mubahila* people Messrs. Lane Robert, Marsden and Jenkins, one after the other, were incharge of our district and though those were days of great storm and stress, they maintained justice.

How, in the presence of officials like these, can it be said with justice and propriety that the Punjab Administration has become altogether rotten. I have already mentioned Sir Evelen Howell. On the basis of my personal experience I can say that he was a firstrate good, honest and kind-hearted official. He held me in so high an esteem that once a report was made against one of my relatives who is in the Government service, to the higher authorities. When I came to know of it I intimated to Sir Evelen the true facts of the case

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and asked him if he could do anything for the youngman. He wrote me back saying that he was not in any way connected with the department but he would do his best. Later on I happened to come in possession of a copy of the letter which Sir Eleven wrote to the officer-in-charge of that department which stated that though the officer who had made the report was an Englishman but the Head of the Ahmadiyya Community had conveyed to him through his secretary that the facts of the case were different from those stated in the report and that though the Head of the Ahmadiyya Community was not an eye-witness to what had happened but he (Sir Evelen Howell) was convinced that he (Head of the Ahmadiyya Community) would not write about a matter regarding the veracity of which he was not perfectly sure ; and therefore he urged the said officer to inquire about the case himself and not depend upon the report made to him. Maulvi Abdur Rahim Dard recently saw him in London and explained to him the state of affairs through which we are now passing. After hearing an account of the injustices to which we are being subjected Sir Evelen said to Maulvi Dard " Yours is a religious community. You know there is a Ruler in the heaven over these worldly rulers. He will not let those officials who are acting unjustly towards you go unpunished. I hope you would not break your friendly relations with us because of these injustices."

We can also never forget the just and kind behaviour of the Sessions Judge who heard the appeal of the defamation case which Maulvi Karam Din of Bheen had instituted against the Promised Messiah. The above are only a few examples of the traditional goodness and justice of the British people. There may be hunderds and thousands of other British officials who are as kind, good and just as the few whose names I have mentioned but whom we do not know. So how can we, with justice and fairness, condemn the whole British nation or even the entire Punjab Administration on account of the few black sheep.

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Moreover, there are prophecies which point unmistakably to the eminence to which the British people are destined to rise and God's prophecies do not become abrogated or cancelled unless the nation or community about which they are made becomes corrupt wholly and completely. But in spite of these good, just and kind British officers one thing is quite clear that we have been subjected to so patent and glaring injustices and have been insulted and disgraced to such an extent that unless sufficient amends are made for these acts of injustice, we will not offer our voluntary co-operation to the Punjab Government in the manner we have been so far doing. I have, therefore, instructed the Sadr-i-Anjuman-i-Ahmaddiya, Qadian, that they should come to a definite and final decision with the Punjab Government as to whether they are prepared to make amends for the injustices perpetrated upon us. If they are not, we shall take our case to the higher authorities and if even they would not listen to us, then we shall have to carry into full effect the programme which is under my consideration. For the present I say to you : "do not let your intellect become the slave of your emotions. The entire Government cannot be condemned on account of a few unjust and cruel officials and the entire British nation cannot be condemned on account of a few bad persons, just as the entire Muslim community cannot be condemned on account of a few Ahrars and the entire Hindu community cannot be condemned on account of a few adverse editorial notes that have appeared in some of the Hindu papers." During the past few days I have received letters from several Hindu gentlemen who have offered us their sincere sympathy in this hour of trial. One of these Hindu gentlemen has written to me a long letter in which he says that he regularly reads the publications of both the parties (Ahmadis and Ahrars) and he claims that in the whole Hindu community there will not be found another person who is so closely and intimately familiar with the literature of both sides and he is convinced that victory ultimately will be ours by the

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grace of God. If you get upset by reading adverse comments in some of the Hindu papers, you have an equal reason to be pleased to know that the Hindu community also contains such noble-minded persons as the gentleman I have referred to. So do not look towards those who are bad, unjust and mischievous among the Hindus, Muslims and the British or among the Government officials but look to those who are just, kind and good. All our efforts should be directed towards bringing our opponents to the path of truth and righteousness and let us pray that either they may adopt that path or God may remove them from across our way and afflict them with such punishment as may serve as a warning to others. Do not lose patience over the respite they enjoy as it gives you an opportunity to demonstrate your high morals. It does not matter if it takes us four or five weeks in coming to a last and final decision with the Punjab or Indian Government. The resolve of a true believer extends over thousands of years. Those who say, strike while it is hot and do something before the zeal gets cooled down, are entirely devoid of true faith and regard others to be faithless like themselves. A true believer is consumed by such a fire of faith as knows no subsiding till he departs from this world to meet his Creator. Let him whose ardency of religious fervour has cooled down understand that the instant he ceased to be fired with the ardour of a consuming faith, real belief took leave of him.

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ZOROASTER—THE PROPHET OF ANCIENT IRAN

PART I

Tragedy of Posthumous Honours

Very few Prophets are honoured in their native land and in their lifetime. They have to put up a relentless struggle against forces which seek to crush their mission and show them up as pretenders and careerists. But when they die, the storm of vilification begins to lose itself in the cry of hosannas. Floral tributes smother the hard facts of life which then glow with the fire of fiction. Even the most human aspects of their life are made to sparkle with the light of divinity. Their very name calls forth the devoted love of the posterity. The process of idealization is so quick and blind, that in course of time the human personality of the prophet is lost in the aurora of heavenly glory, and it becomes impossible for an unbiased historian to know fact from fiction. The devoted pen of an admirer finds full scope when his subject belongs to a prehistoric age. He plies his pen fearless of any contradiction. This is why the life-stories of the ancients who left their stamp on the "sands of time" became a jumble of facts and fiction, the one stranger than the other. This camouflaging of reality, is painfully prominent in the case of Zoroaster—the Prophet of Perisa—whose dwindling followers continue even to the day. The true records of his life have suffered at the hands of admiring biographers. Failing to dispel the clouds of myth, some in a fit of petulant incredulity, have ceased to believe in his historical individuality as worthy of any belief. But incisive researches and scientific vivisection of the ancient dusty records, have separated chaff from grain and have thrown convincing light on the historic personality of the Prophet "standing always on the solid ground of reality whose only arms are trust in God and the protection of his allies."

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The Zoroastrian scriptures, the Avesta and the Pahlavi writings and other kindred records supply the facts which help one write the story of his life. The lingering element of fable, if any, does not obscure but serves as a background to emphasize and define the true facts.

Scene of his early Activities

The scene of his activities is laid differently by different writers. Much of the confusion is due to the fact that the place where he passed his early days is not the same which saw his advent as a Prophet. Zend-Avesta is silent on the matter. Two places—Rai and Shiz, both in Media, rival with each other for the honour of being his native places. Certain passages in Gathas lead one to vote for Rai. But vagueness of the passages still cloud the issue and no one can afford to be dogmatic about it. The date at which he lived and taught bristles with controversy. Some regard him the contemporary of Moses. Another historian places it some 5,000 years before the Trojan War. John Lord in his "Old Pagan Civilization" asserts with certainty bordering on dogmatism that Zoroaster lived in Bactria from 1000 to 1500 B.C. As more and more light of research has been thrown on him, the issues are crystallizing and there is a consensus of opinion in favour of accepting the view that Zoroaster's period lies between the latter half of the th century B. C. and the middle of the 6th century.

His Birth Myths

Zoroaster's birth was predicted beforehand by sages who lived before him, and it was to herald the defeat of demons. A legend has it that three centuries before his birth a splendid ox was gifted with speech and it foretold those revelations which the coming generation was to hear from his lips. The prodigal accounts of his devoted followers have woven a flaming romance in the warps and woofs of the story of his birth. Glory, the Guardian spirit and the material Body are the holy triad whose three-fold union results in the birth of the wonderful child, who is conceived by a woman

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who from her very childhood is full of transcendent splendour by reason of the Miraculous Nimbus of the Glory that resided in her. Failing to decipher this super-human phenomenon, she —the mother of Zoroaster—was mistaken for a witch and was sent into exile.

The stories of his actual birth are no less fabulous than those of his conception. Persia could not lag behind in giving picturesque accounts of the birth of her Prophet. The whole universe is convulsed. The demons take flight while other creatures rejoice and share the thrill which vibrates the world. The house is enveloped in the flood of divine light, and the wonderful child sees the light of the world with a loud burst of laughter. The Turanian King Durasrobo is the counter-part of Herod and Pharoah. He launches a sanguinary campaign against the extraordinary advent into the world of the miraculous child But his plans are intercepted by God. The king, however, succeeds in estranging the father's mind from his son and with his connivance makes several bloody attempts on the life of the child. But not one succeeds. Eschewing the elements of idealization, one must admit that there was really an extraordinariness in his hair-breadth escapes and it is hardly deniable that the unseen hand of God thwarts the plans and machinations of the people against His Prophets. Their blissful immunity is no small factor and the success of their sacred mission. That such miracles occurred in the life of Zoroaster, who was commissioned by God, should cause no surprise except to an atheist.

His early life

He had come of a large family. The Prophet's father was Ponrushaspa, and the name of his mother is Dughdova. He was one of five brothers. He was "of earth's earthy" and was thrice married and had several sons and daughters and that the wives survived him. His third wife Hvovi bore him no earthly progeny but from her ultimately were descended the future millennial prophets, who were marvels of preternatural conception.

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His early training began under a tutor named differently by different historians. Even before he embarked upon his reformative mission, he was dogged by his enemies aided and abetted by *Durasrobo*. But the budding Prophet silences his enemies by his precocious wisdom and insight. The plotting *Durasrobo* comes to a violent end and by the time *Z*oroaster is 15, all slandering tongues recieve a permanent setback.

Period preceding Prophethood

From the fifteenth to thirtieth year of his age "is a period of meditation, reflection and religious preparation corresponding to similar period of divine communings and philosophic introspection in other religious teachers." He left his hearth and home and lived in splendid aloofness. There is very little information except some noble deeds which gave proof of his tender-heartedness and his tendency to eclecticism. The preparatory period of divine novitiate was in a natural cave upon a hill which was visited by thunders and lightning, but the recluse remained unscathed. Self-denial and self-mortification purified his soul to the degree of receiving of prophetic vision and lifted his spiritual body into a realm of ecstatic rapture. At thirty when common people are either fools or physicians *Z*oroaster is a prophet. He communes with God and it is in the thirtieth year that his heart is directed towards Iran which is the scene of his proselytizing mission. On his way many miracles occur which show that he is inspired from On High.

His missionary career

The early years of his ministry abound in rebuffs which call forth embittered outpourings contained in Gathas. The Turanian potentate is invited to follow him. But his point-blank refusal coupled with cry of vengeance from the courtiers drive the Prophet into wilderness. Hardships and privations crowd thick and fast on him and he feels himself like one in a queer street. But ever and anon heavenly revelations light his path and buoy up his flagging hopes and drooping spirits. During this period he is vouchsafed seven visions.

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The revelation is complete and he receives some final admonitions from heaven. He is warned to be on guard against the weakness of flesh which exposes a man to the inroads of fiends and devils. Fore-warned is to be fore-armed. When evil spirits flock round him to deflect him from his path, they find him invulnerable with the breast-plates of righteousness. Like the knight of true Holiness encountering Foul Error and Hypocrisy in the *Fairie Queen*, he falls in with an evil spirit which has assumed a feminine form. Seeing through the deception, he puts it to flight with the bugle-note of his divine mission. His long and arduous journey, honey-combed with pits and pitfalls is not entirely fruitless. He gets his St. John in the person of Maidhyoi-Maouha and his first vision promising a strong accession is fulfilled.

His success at the Court

He next seeks to convert King Vishtasp, who invites him to dispute in his presence the wise men—an act reminiscent of Moses' contest with magicians and conjurers at the Court of the Pharoah. Like Moses he comes out with flying colours. The discomfited priests with their brilliancy dimmed by his divine effulgence seek to retrieve their position by trying to prove him a wizard and a necromancer. They bribe the porter of the Prophet's lodging to furnish his dwelling with the paraphernalia of sorcery as nail-heads of cats and dogs. This is done. They succeed in their nefarious scheme. The Prophet is thrown into prison on the charge of sorcery. The king tempts Providence by this act of cruelty. His favourite black horse has his fore-legs drawn up into its belly. The king's grief knows no bounds. But the Prophet behind the prison offers to heal the fore-legs in return for four boons which the king is glad to grant. The three boons are the acceptance of his faith by the king himself, by his son, Isfindiar and his Queen, and the fourth one is the infliction of condign punishment on the conspirators.

King Vishtasp is won over. But he makes some counter-requests for some phenomenal privileges, which the Prophet pleads,

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cannot be combined in the person of a single individual. Thereupon the king begs to be shown his abode in heaven. The Prophet prays to God to grant the king a beatific vision. The prayer is granted and the Archangels illumine with their dazzling effulgence the Royal palace and promise a long and prosperous reign, but in the event of his denial, they threaten him with a dreadful visitation. The king accepts the Creed and then receives the glimpse of Paradise. He also quaffs an anodyne draft of the fountain of life. Much of the picturesqueness of the description of the miracles owes its presence to the oriental fancy. But beneath the blaze of tinsel and the glare of gaudy colouring there is a vein of sober truth.

Widening circle of his success

The persecuted Zoroastrian creed rises Phœnix-like from its ashes. King Vishtasp has hitched his wagon to its rising star and has become its Constantine. The clouds that darkened the path of the Prophet roll away, and clear rings his clarion call to the misguided and the reprobate. The courtiers who at first were his inveterate enemies embrace his religion and swell the number of his followers. History affords but a scanty information about the progress of the religion beyond the Iranian borders. But it is undeniable that the whole of ancient Iran glowed in its holy fire which was fanned into flame by the royal breath of king Vishtasp. The religion is said to have claimed a few followers from other lands also. The story of two Brahmans from India, who went to contest Zoroaster but succumbed to his supernatural teachings, is extant in some books as Dinkart and Dabistan which tell the tale of his religion. The Prophet is said to have gone to Babylon in pursuit of his evangelic mission and also to have encompassed the conversion of Pathagoras. But the theory of his wide-ranged personal travels is not tenable, because his time was taken up in teaching and preaching in Iran. His conquests, like the conquests of all Prophets are mostly posthumous. It is legends emanating from the worshipful pens of the disciples or other distant followers, which in their uncontrollable colourfulness crowd all triumphs

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in his lifetime, in order to paint him as attractively as possible. As the lives of great Prophets and the thrilling stories of their titantic struggles against forces of darkness provide us with significant parallels, we can, where history fails, span the gap by our knowledge of other religions not lacking in historicity. We have to take frequent resort to this expedient in the case of the progress of Zoroastrianism in Iran in general and in foreign lands in particular.

PART II

The period of preparation

In the first part, I have narrated the life-story of the Prophet in order to bring into bold relief its striking resemblance with the life-stories of other Messengers of God. They all have to contend against heavy odds. No worldly tribulations deflect them from their path. The early years which precede their missionary career constitute a period of novitiate when by constant prayers and penances they attain perfect communion with God. The unquestionable purity and the unfailing righteousness during this period serves as an effective weapon in their armoury. When in the midst of their stormy career, the weather thickens and clouds of opposition gather round their heads, when their meteoric rise is construed as the outcome of sorcery and black magic, they can advantageously point to their past career of self-renunciation and still the wagging tongues. When the Holy Prophet (peace and blessings of God be upon him) was greeted with a storm of calumny, he served a quietus to his detractors by saying لقد بثت من قبله عمراً افلا تعقلون. Not in vain did Zoroaster pass his early years in hiding. He could also silence his critics in the way the Holy Prophet did.

Zoroaster's death

Before dealing with the reforms he effected and the tenets of his faith he propagated, it would not be out of place to record the event of his death which has been a fruitful source of fond myths. His reformative activities stung to the quick the

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obscurantist forces The tussle that ensued fanned into flames the smouldering embers of the traditional hatred between Iran and Turan. The Prophet was present in person in the fierce battle and was killed by the altar. The earthly reality of his end has been obscured by extravagant stories that have found their way into some so-called biographies. Some tell us that the Prophet over-reached himself by invoking the mercy of some spirit, which in a state of rage worked to his undoing; others hold that he was struck by some meteor. But it would be irrelevant to narrate all and sundry legends that speak of his end. As a man he was of common clay, as all Prophets are. There is nothing derogatory in the belief that he went the way of all flesh.

Posthumous success in the war

Soon after his death, Vishtaps's son, Asfandiar, who was bound down on the top of some hill, got loose and entered the battle. By his remarkable swordsmanship and war-like behaviour turned the tide in his favour. The Turanians were overpowered and put to rout: The new religion triumphed and carried its flag into Turan. This goes to show that even the death of a Prophet does not retard the victorious march of his creed, and as a poet has it:

Truth crushed to earth shall rise
Eternal years of God are hers

A God-sent religion rallies round after short-lived reverses and prevails against its rivals.

Zoroaster's reforms

Zoroaster's birth synchronized with religious and moral chaos in Iran. The people had broken away from the creed of the unity of God and had fallen a victim to the curse of Polytheism. It redounds to the credit of Zoroaster, that he sounded the death-knell of other gods "including those two prominent deities which after a lapse of time crept back into Zoroastrianism." The creed that held the field before him was Darius Mazdaeism

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with its hierarchy of 'lesser' and 'greater' gods, which, as some writers point out, were borrowed from the Vedic creed that prevailed in India. But Zoroaster stepped on to the stage in the role of a radical reformer who condemned outright all sacrifices and oblations ordained by the Vedic religion. He hacked away all the accretions and "extricated the monotheism which potentially existed around him from all the concessions which it was making to the tradition." He established the dignity of man by ridding him of his humiliating allegiance to the deities. In spite of the fact that he "combined in a coherent ethical system data which he found round him, transmitted in the teachings of the sages of Iran and India," his religion did not then appear to be a dull eclecticism. One could easily see the gleam of divine originality. His reform lay in purification, spiritualization and systematization of the prevailing beliefs

Zorostarian doctrines

Before Zoroaster Mazdaean dualism swayed the minds of the people. The letter which killeth had survived while the spirit which giveth life had died out of this dualism. A naked eye could not see any meaning behind the allegories and epigrams which in their pristine glory were pregnant with profound significance. People had come to believe that there were really two Gods who were at war with each other. Literalism deprived them of the capacity of grasping that there was no division of loyalties and that dualism referred to the war raging between the principles of good and evil. Zoroaster eradicated this materialization in religion and restored meaning to the ethical abstractions and allegories. But Zoroastrianism fell a victim to the same mistake by naming the two principles as Ormazd and Ahriman. Ormazd stood for good and its allies were designated Yarzatas, while Ahriman was the evil spirit and its crew were called Daevas. It was believed that the battle was to end in the victory of Ormazd. Everybody who performed noble deeds and lived righteously brought strength to Ormazd whereas an evil-doer ranked as the ally of Ahriman. The most powerful ally of Ormazd was fire "as a representative of divine essence or earth."

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This dualism which in its early stages meant to extricate monotheism from the debris of Iranian and Vedic beliefs, obscured and later on hid the creed of the oneness of God. Now the followers of Zoroaster that linger to this day, believe in Ormazd and Ahriman in the same way as the Babylonians did in Marduk and Tiamut. Excessive respect for fire has given rise to pyrolatry. There are fire-temples and fire-priests, and what fire originally meant to represent is now quite lost sight of. Zoroastrianism which obtains to day is hardly distinguishable from the Darius-Mazdaeanism which it came to supplant.

Social virtues taught

Religion is nothing if it does not inculcate social virtues and uplifts the down-trodden masses. Zoroaster laid great stress on personal virtues. He forbade all vices which go to undermine social peace. He dignified manual labour by exalting the tillage of the soil and cattle breeding to the rank of primary virtues. He taught kindness to animals. To him it was as criminal to refuse food to a dog as to starve a priest to death. He humanized religion by banning bodily penances, because they also militated against social virtues and scared the people away from religion. Offerings were allowed for the expiation of sins. Iron rigidity continued to linger as some sins and crimes were held out to be unpardonable. Though such taboos may have been dictated with the primitive motives of deterring the people from their Commission, yet it was a gross denial of concession to the weakness inherent in human nature. Cleanliness was held out as a great virtue. Ceremonially unclean persons were denied all contact with other persons. Adultery, rape and unnatural vice were the prominent items of the long list of taboos.

Zoroastrian devotions

Every religion perscribes some forms of worship whose impressiveness and harmony with human psychology and physiology play no mean part in adding to its acceptability. Cumbrous and costly rituals are a scare-crow to a newly-initiated person who fails to grasp their esoteric sense. Human nature revolts against a tiresome paraphernalia of rituals. Zoroastrianism suffers from the fact that the prescribed forms of worship are tedious, and come

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perilously near being the Hindu "Havan". There is an urn in a temple. Perfumes are sprinkled. Five times a priest with a face half veiled enters the temple. He lays down a log of sandal wood He recites some words which, it is believed, drive away "evil thoughts, evil words and evil deeds." Each day and each month has a patron. *Nauroz*—the new-year day is the day of great feast. A child at birth has his lips steeped in *Haoma*. Between twelve and fifteen, he receives the girdle. Henceforward he becomes a full-fledged votary.

Distinctive features

Zoroastrianism is a fine digestion of the creeds of those days. Its rituals and customs have a family likeness with those of the Hindus. But what distinguishes the creed is that it inculcates belief in life after death. Here it holds resemblance with Islam. After death, the soul, it is held, haunts the earthly house for three days. Then it takes wings for Judgment tribunal, where it is weighed in balance. If the merits and demerits balance each other, the soul is detained in "Equilibrium" or "limbo" which has its Arabic equivalent in "*Barzakh*". In case the sins predominate the soul proceeds to hell where it undergoes the ordeal of purification. The hell is not eternal.

Its surrender to Islam

Its lack of mythical glamour and its attempt to realize in this world a social, ethical, and religious organization made it a practical religion, hence capable of propagation. It came to be a State-religion under Sasanian rulers. Though it suffered distortions and manipulation yet it so saturated the minds of the Persians that they hailed the advent of Islam with a willingness all their own. Islam overshadowed and as time passed almost displaced Zoroastrianism. Those who did not relish the victorious religion of the Arabian Prophet, left their hearth and home and immigrated into India where they go under the name of Parsees. They form a community of enlightened people, but their present numbers and the declining curve of their birth-rate hold out no bright future for them.

A Prophecy

All the great religions of the day hold a striking resemblance

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with each other in the fact that each of them predicts the advent of a Prophet towards the end of the world. The names given to him are different in different religions. But the signs that would herald his advent are alike; even the time defined by these portents is the same. The attitude of constant expectations of a divine messenger is not a Magian idea as a learned scholar of the Punjab has vainly tried to show. The end of the world, according to Zoroastrian scriptures, is placed 3,000 years after Zoroaster when a new Saoshyant from the seed of Zoroaster, as German Philosopher Spengler also believes, is to be born. The stress is on " the Seed of Zoroaster," which reminds one of the Holy Prophet's prophecy about *Ibn-i-Faris* (man of Persian extraction) who would wean the world from the devious ways. He would raise the spiritually dead and usher in an era of religious and moral regeneration.

Conclusion

Zoroaster is one in the long line of Prophets who have been raised by God to redeem the world from sin and sorrow. But the religion he preached lacked elements which make for universality and continuity. The loftiness which modern scholars like Hang Lenormant and Spiegel see in the Zend-Avesta pertains to the earlier portions of the sacred writings called Gathas. They are attributable to Zoroaster. The fact that this religion was not to go down in history as a beaconlight, can be gleaned from the fact that its fountain-head—the Avesta was tampered with by the celebrities of the Zoroastrian religion. Avesta has been subjected to additions and interpretations called Zend and this is an unmistakable sign of degeneracy. A world of myth and legend is crowded into litturgical fragments. Another factor which led to its decay is that the language of the Avesta fell into disuse. In short, the creed as preached by Zoroaster has been totally lost in the welter of additions and interpolations. It would be strange if the pure faith of Zoroaster should not have been corrupted after Persia had conquered Babylon and even after its alliance with Media where the Magi had great reputation for knowledge. In short, the faith has had its day and has now ceased to be. The absence of religious virility of the Parsees—the last lingering torch-bearers of Zoroastrianism—does not augur well for the future of the faith.

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CONFUCIUS—CHINA'S MORAL PHILOSOPHER

[By Soofi A. Ghafoor, Hong Kong.]

Confucuis or K ung lived some 500 years B.C. The memoranda that his disciples have handed down to us do not embody any variety of detail that one might expect to find in works of this nature. It, however, affords here and there some glimpses of the life of this great sage. But such glimpses are few and far between; in fact many of the events form subjects of hot controversy. It is, therefore, a difficult task to reconstruct a life-story of K'ung. A careful examination of the data in hand is, however, not a thankless job, inasmuch as it enables us to form an estimate of the eminence of his position which, unfortunately, was not understood by the people of his time. Nor has it been fully appreciated till to-day, even by millions of his followers who hold him in such deep reverence.

While judging the great figures in history we are surer of hitting the target by hearing first what the man has to say about himself. Confucius, like the rest of this exalted class, speaks on his own behalf in clear and convincing terms: "At fifteen I had my mind bent on (superior) learning. At thirty I stood firm on the path. At forty I had no doubts. At fifty 1 knew the decrees of Heaven. At sixty my ear was an obedient organ for the reception of truth. At seventy my heart became an instrument for determining what was right, and I could follow it without transgressing what was right.

Now "learning" according to Confucius, means an accordance with nature, or the embodiment of the golden mean, the path proper to the nature of man, and "standing firm" in his terminology means attainment of the non-deviating state of mind which is the صراط مستقيم of Islam, or the path of constancy in virtue, without deflection or inclination.

*[We received this valuable article from Soofi A. Ghafoor some weeks ago. As we were hard up for space, we could not publish it earlier. We are thankful to Mr. Soofi and hope that he would continue to help us by his able contributions.—*Ed.*]

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Challenge to his disciples

Addressing his disciples he once remarked, "Do you think, my disciples, that I have any concealments? I conceal nothing from you. There is nothing that I do and is not shown to you, my disciples. That is my way."

Likewise said the blessed Prophet of Islam to his Companions, "Report me freely."

Someone criticized Prince Cháo, ruler of a State in Honan Province, in the presence of Confucius, whereupon he said, "I am fortunate that if I have my faults, people are sure to know them."

A stranger's opinion

Once Confucius lost his office in a State. He was wandering abroad with his disciples who looked very much dejected. They came across a stranger who insisted on an interview with Confucius. After the interview, he consoled his disciples thus, "My friends, why are you distressed by your master's loss of office. The kingdom has long been without the principles of truth and righteousness. Heaven is going to use your Master as a bell with its wooden tongue." In the original Chinese version the ideograph represents a metal bell used for calling people together.

His faith in God

While on his way to Ch'án he was set upon by the agents of a hostile chief named Hawan Túi. They were intent on taking his life, and his disciples counselled hasty escape. Confucius said, "Heaven produced the virtue that is in me. Hawan Túi—what can he do to me."

Love of righteousness

Confucius was for some time acting premier to the Duke of Lú. He reformed the State in a wonderful manner. Neighbouring Princes saw in its progress a cause for alarm. The duke of Ch'i sent to the Prince of Lú a present of a fine horse and eighty beautiful women. The Prince was induced by some adviser to accept it. Confucius withdrew from office and took his departure from the country too.

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He hated emoluments and wealth at the expense of principles of righteousness. "With coarse rice to eat, with water to drink and my bended arm for a pillow, I have still joy in the midst of these things. Riches and honour acquired by unrighteousness are to me a floating cloud."

His favourite subjects

We have it from one of his disciples that he taught four things "letters, ethics, devotion of the soul and truthfulness." Another disciple Tsze King, who is not credited with a capacity of a high level, says, "The Master's general display of principles and ordinary description of them may be heard but his discourses on man's nature and on the ways of Heaven cannot be heard." Apparently these latter two were far above the level of this worthy's acumen.

Confucius at Court

When in the Prince's ancestral temple or at court he spoke minutely on every point but his speech was always cautious, while in presenting ceremonies his appearance was grave. In addressing high officers of lower grade he spoke freely and in a straightforward manner. In speaking to those of higher grade he was bland but precise. When the Prince summoned him, without waiting for his carriage to be yoked he would go at once. When he fell ill and the Prince visited him he would have his court robes spread over him and his girdle drawn across them.

General conduct

He respected the aged and saluted the blind. When sending compliments to a distant friend he would bow twice as he escorted the messenger away. When passing in or out he would not tread the threshold, nor when standing would he occupy the middle of the gateway. Cautious and slow of speech, he looked simple and sincere as if he had no tongue. "He was mild and yet dignified; majestic and yet not fierce, respectful and yet easy." Confucius was fond of angling but he never used a net. He shot but never at birds perching.

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Consideration for the blind

In ancient times blind men were employed in the music department, as their sense of hearing is more than ordinarily acute. Once the music master, Mien, paid a visit to Confucius. When he approached the steps, Confucius said, "Here are the steps." When they reached the mat, Confucius said, "Here is the mat. When all were seated he said "So and so is here and so and so is there." When Mien was come T'sze asked, "Is it the rule to tell these things to the music master?" Confucius replied, "Yes, this is the rule for those who lead the blind."

When he saw any one in mourning dress his countenance changed and he would bow forward. On a sudden clap of thunder his countenance would change. He did not talk hastily, nor did he point with his hands.

Confucius depreciated the habit of making comparisons. His disciple T'sze was inclined to indulge in this mood. Confucius would say, "T'sze must have reached a high pith of excellence. Now, I have no leisure for this."

Simple living

In warm weather he wore a single garment of coarse or fine texture displayed on an inner one. He did not use purple nor anything red or of reddish colour even in his under-dress. At home he never wore a formal robe.

He did not eat rice damaged by damp or heat or turned sour, nor flesh nor fish gone high. He neither ate what was discoloured or ill-cooked or out of season. When eating he did not talk, nor when in bed.

His food might be coarse and simple. He would offer a little in sacrifice with a grave and reverential air. He never ate much nor to his fill. When at an entertainment he would find a variety of dishes and abundance of provisions, his countenance would change, he would rise up. If his mat was not straight he would not sit upon it.

He exercised the greatest caution in regard to fasting. When fasting he made it a point to change his food and also the place where he usually sat in the apartment and thought it necessary to wear clothes of bright linen.

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CHRONOLOGICAL ERAS OF ALL NATIONS

In order to obtain an accurate measurement of the lapse of time, it is necessary first to have a stable unit of measurement, and secondly a fixed point from which to measure. In the infancy of the world mankind had not learnt the value of either of these standards, and it was only when their importance came to be realized that reliable history became possible.

The Egyptians, for instance, reckoned by the years of a reign, and their reigns and dynasties had no fixed point from which to start; so that this double uncertainty probably means that the exact dates of Egyptian chronology will remain for ever insoluble. Similarly in early Indian history there are no fewer than eighteen separate eras, and the difficulty of reconciling these with one another, or with other eras, makes any early Indian date very uncertain.

But very gradually this uncertainty disappeared. The annual cycle, in one form or another, became recognized as the unit of time, and the Julian year has been accepted by western nations since its inauguration by Julius Cæsar in 46 B.C. The chronological basis of history became gradually simplified as nations or groups of nations successively adopted the annual cycle and a fixed starting-point. The most important of these groups in ancient times were the Babylonian, the Greek, and the Roman.

In the history of Babylonia the fixed point from which time was reckoned was the era of Nabonassar, beginning with the year 747 B.C. Among the Greeks the reckoning was by Olympiads, a group of four years, the point of departure being the year in which Coroebus was victor in the Olympian Games—namely in 776 B.C. The Roman chronology started from the foundation of the city of Rome, different dates being assigned for that event, but the one generally adopted being that given by Varro—753 B.C. It is noteworthy how nearly contemporaneous these three epochs are, all coming near the middle of the eighth century B.C.; but the era of Nabonassar was the only one that came into actual usage at the time of its date. The reformation of the calendar by

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Julius Cæsar led to the adoption of the Julian era, beginning on January 1st, 45 B.C., which was used with various modifications throughout the time of the Roman Empire. The Christian era, which is now in general use in Europe and throughout the civilized world, was introduced into Italy in the sixth century. In addition to it the other eras in modern use are the Hegira, the Jewish Calendar, China's Anno Regni, the Saka and Vikramaditya eras in India, and the Meiji era in Japan.

The Roman Eras

No fewer than five separate dates are assigned by various Roman historians for the foundation of their city, and a knowledge of these variations is necessary to reconcile the different historians with each other; but for practical purposes it is sufficient to know that the generally accepted date was that given by Varro of 753 B.C., and this was the date from which the early Republican era was reckoned. But the Romans employed two kinds of year, the civil year and the consular year, and it is according to the latter that their history was written. As the initial date of the consulate was never fixed, and varied according to the political exigencies of the moment, a consular year, generally speaking, comprehended a part not only of two Julian years, but also of two civil years, thus introducing a fresh element of doubt into the transference of a date from the Roman to the Christian era. In 46 B.C. Julius Cæsar reformed the calendar by making the civil year correspond with the solar year, by commencing the year on January 1, instead of March 1 and by introducing a leap year every four years, and this method of computing time was in general use until Pope Gregory XIII again reformed the calendar. In the later history of Rome many eras were used at different epochs, such as the Cæsarean era, the Julian era, the era of Spain, the Augustan era, and the Diocletian era; but all of these were founded on the Julian reckoning.

The Christian Era

The Christian era, which is now universally employed in European countries and amongst some Eastern nations, is supposed to date backwards and forwards from the birth of Christ, or from January 1st in the 776th Olympic year, the 753rd from the foundation of Rome, and the 4614th of the Julian period. The

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epoch was introduced into Italy in the sixth century by Dionysius the Little, a Roman abbot, and began to be used in Gaul in the eighth century, though it did not come into common use in that country until a century later. From extant charters it is known to have been in use in England before the close of the eighth century.

The Christian era is divided within itself into two systems, called respectively the New Style and the Old Style. After the lapes of many centuries it was discovered that the 365¼ days allowed in the year by the Julian Calendar was too much. The true length of the year is 365·24219 days, which for convenience is made 365·2425 days, or three days less than the Julian reckoning in 400 years. In 1582 A.D. the difference between the calendar year and solar year amounted to ten days, and the calendar was reformed by Pope Gregory XIII, who omitted ten days from the current year, and decided that thenceforward leap year should not count in the three odd hundred periods of four centuries. Thus the years 1600 and 2000 are leap years, 1700, 1800 and 1900 are common years. The Gregorian Calendar or New Style was not adopted in England until 1752, when the error amounted to eleven days. It is now used in all European countries with the exception of Russia, Servia, and Greece, which still cling to the Julian Calendar or Old Style. The difference between the two styles since 1900 has been thirteen days. The adoption of the New Style in England was the occasion of popular indignation, and it is related that working men paraded the streets carrying banners inscribed with the words, "Give us back our eleven days."

Era Of The "Creation Of The World."

As the Greek and Roman methods of computing time were connected with certain pagan rites and observances which the Christians held in abhorrence, the latter began at an early period to imitate the Jews in reckoning their years from the supposed period of the creation of the world. The chronological elements on which both Jews and Christians founded their computations for determining this period were derived from the Old Testament narratives, which have been transmitted to us through three distinct channels. These are the Hebrew text of Scriptures, the Samaritan text, and the Greek version known as the Septuagint. In respect of chronology

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the three accounts are totally irreconcilable with each other; and no conclusive reason can be given for preferring any one of them to another. We have no concurrent testimony with which to compare them; nor is it even known which of them was regarded as the most probable by the Jews themselves, when the books of the Old Testament were revised and transcribed by Ezra. Many different computations as to the supposed historical age of the world have been made, the best known up to recent times being:

7388	B.C.	according to the modern Greeks.
7382	,,	,,	Josephus, the Jewish historian.
5829	,,	,,	Scaliger, the inventor of the Julian Period.
5508	,,	,,	the ancient Greeks.
5499	,,	,,	Sextus Africanus.
5411	,,	,,	William Hales, New Analysis of Chronology.
4968	,,	,,	*L'art de verfier les dates.*
4905	,,	,,	Nennius, *Historia.*
4004	,,	,,	the Bible margins derived from Archbishop Ussher.
3760	,,	,,	the modern Jews.

But the latest excavations in Egypt and Assyria have revealed historical remains dating back to 6000 or 7000 B.C., and even then the Egyptians and Babylonians were at an advanced stage of civilization; so it is shown that the longest of these periods is far too short, and that the era of the Creation is a purely conventional epoch.

The Jewish Era.

Until the fifteenth century Jews usually followed the era of the Seleucidæ or of Contracts, which dates from the time of the occupation of Babylon by Seleucus Nicator in 311 B.C. Since that time they have generally dated their era from the creation of the world, which according to their computation took place 3760 years and 3 months before the Christian era. The year is luni-solar, and, according as it is ordinary or embolismic, consists of twelve or thirteen lunar months, each of which has 29 or 30 days. It is occasionally made a day more or less than the mean value in order that certain festivals may fall on proper days of the week for their due observance. Owning to these irregularities and complications in the Jewish Calendar it is exceedingly difficult to transfer with exactness a date from the Jewish to the Christian era.

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The Muhammadan Era.

The era in use among the Turks, Arabs, and other Muhammadan nations is that of the Hegira, dating from the Flight of the Prophet Muhammad from Mecca to Medina in 622 A.D. Its commencement precedes the day of the Flight by sixty-eight days. The era begins from the first day of the month of Moharram preceding the Flight or first day of that Arabian year, which coincides with Friday, July 16th, 622 A.D. The years of the Hegira are purely lunar, and always consist of twelve lunar months, commencing with the approximate new moon, without any intercalation to keep them to the same season with respect to the sun, so that they retrograde through all the seasons in about thirty-two and a half years. In order to convert a Muslim date into the terms of the Christian era, it is necessary to deduct three per cent. from the Muslim year and add 622. Thus 1325—40=1285, and 1285+622=1907, the date of the corresponding year in the Christian era.

The Indian Eras.

In addition to the Hegira, which is commonly used by Muhammadans in India, a number of different Hindu eras are found throughout Indian history, General Cunningham enumerating no fewer than eighteen in his Book of Indian Eras. The chief of these are the Kaliyuga, Vikramaditya, Saka, and the Budhist and Jaina eras. The Kaliyuga or fourth age of Hindu chronology is the ancient historical era, which is supposed to date from the Mahabharata war in 3102 B.C. The era of the Kaliyuga was in use down to the time of Varaha Mihira (505 A.D.), who first introduceed the use of the Saka era into astronomical works. The Vikramaditya Samvat, or era of Vikramaditya, is reckoned from the vernal equinox of the year 57 B.C. and the completion of the Kaliyuga year 3044. It is used all over northern India, except in Bengal, where the Saka era has been generally adopted. The Saka era is more generally used than any other Indian era, being specially employed by Indian astronomers after the time of Varaha Mihira. The reckoning of the era begins with the vernal equinox of the Kaliyuga year 3179, or 78 A.D. But as the Indians count only by completed years, the year 1 begins with the vernal equinox of Kaliyuga 3180, or 79 A.D. In northern and southern India it is usually employed together with the luni-solar calendar; but in

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Bengal it is generally used with the solar calendar. In converting Saka dates into Christian reckoning, 78 years must be added to the given date. The Budhist and Jaina eras date respectively from the deaths of Buddha and Mahavira, which are themselves more or less uncertain. Mr. Vincent Smith, the latest authority, assigns 487 B.C. for the death of Buddha, and places that of Mahavira a few years previously; but the traditional dates are 544 B.C. and 527 B.C., respectively.

The Chinese Era.

Since the year 163 B.C. Chinese writers have adopted the practice of dating the year from the accession of the reigning emperor. An emperor on succeeding to the throne, gives a name to the years of his reign. He ordains, for example, that they shall be called Ta-te. In consequence of this edict the following year is called the first of Ta-te, and succeeding years the second, third, fourth, etc., of Ta-te, and so on, until it pleases the same emperor or his successor to ordain that the years shall be called by some other appellation. The periods thus formed are called by the Chinese Nien-hao. According to this method of dating the years a new era commences with every selected reign ; and the year in the Christian era corresponding to a Chinese date can only be found when we have before us a catalogue of the Nien-hao with their relation to the years of the Christian era.

Japanese Eras

The Japanese, like the Chinese, reserve for the emperor the privilege of appointing year-names (*nengo*), and for that reason the attempt to introduce the Gregorian Calendar into Japan has been a failure, while at the same time the multiplicity of year-names is a great source of confusion in chronology. Hardly any Japanese knows all the year-names even of his own country. There are a few salient periods which stand out for their connection with history or art, such as the Nara period (eighth century A.D.) ; the Engi period (901-923 A.D.) ; celebrated for the legislation then undertaken ; the Heian period, lasting for about eleven centuries, from the Nara period to the beginning

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of the present Imperial regime; the Genroku period (1668-1704), a period of great activity in various arts; the Tempo period (1830-1844), the last brilliant period of feudalism before its fall; and the Meiji period, a period of modern progress, which has lasted from the revolution in 1868 down to the present time. The fortieth year of the Meiji era corresponds with the year 1907 A.D.; but before the beginning of that era, it is impossible to say without much study the number of years in any particular period. Hitherto the year-names have not coincided even with the reigns of the different emperors, but it has been decided that they shall do so in future.

Table of Corresponding Eras

	Christian Era.	Roman Era.	Jewish Era.	Muslim Era.	Kaliyuga Era.
Jewish Era ...	3760 B.C.	...	1	...	...
Indian Era ...	3102 B.C.	...	650	...	1
Roman Era ...	753 B.C.	1	3009	...	2348
Seleucid Era ...	311 B.C.	443	3451	...	2790
Julian Era ...	45 B.C.	709	3717	...	3057
Christian Era ...	1 A.D.	754	3762	...	3102
Muslim Era ...	622 A.D.	...	4383	1	3723
French Era ...	1793 A.D.	...	5554	1208	4894
Japanese Era ...	1868 A.D.	...	5629	1283	4969

—Historians History of the World

The Ahmadiyya Movement

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THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A.,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
P. O. Box 39, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
P. O. Box 727, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony.)

(8) MAULVI ABUL 'ATA, Maulvi Fazil,
Mount Carmel, Haifa, Palestine.

(9) MAULVI RAHMAT ALI, Oetœsan Ahmadiah,
Defensielijn V/d Bosch, No. 139, Batavia Centrum, Java.

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